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AMAZING DISCOVERIES CONCERNING THE BOOK OF GENESIS

Chapter II., 5---III., 7.

THE day that, God, JHVH made heaven and earth no wild plant was on the earth as yet, nor were there any cultivated plants in the fields, for, God, JHVH had not rained upon the earth, nor was man there to till the soil; but the water of the sea and the rivers used to come over the land flooding the whole surface of the ground.

Then, God, JHVH fashioned man of dust of the ground, breathing into his nostrils the breath of life, so that man became a living being. Now, God, JHVH laid out a garden in Eden, in the eastern region, placing therein the man whom he had fashioned. And, God, JHVH caused to spring from the soil all kinds of trees pleasant to look upon and good for food, and the Tree of Life was in the centre of the garden and the Tree of the Knowledge of Good and Evil. And there was a river flowing from Eden to water the garden, and thence it divided, forming four branches. The name of the first is Pison, which flows around the land of Hachlah where gold is found, and this gold is very pure. There is also found costly spices and pearls. The second river is the Gihon, which flows around all the land of Ethiopia. The third river is the Tigris, which flows east of Assyria, and the fourth is the Euphrates River. Then, God, JHVH took the man and put him in the Garden of Eden to till it and to keep it. And, God, JHVH enjoined the man: "Thou mayest eat of any tree in the garden, but of the Tree of the Knowledge of Good and Evil thou must not eat; for when thou eatest thereof thou wilt surely die."

Now, God, JHVH said: "It is not good for the man to be alone. I will make a suitable mate for him." And, God, JHVH fashioned also from the soil all the animals and all the birds of the air, bringing them to the man to see what he would call them, and whatever the man should call them should be the name of each one. Thus the man gave names to all the animals and to all the birds of the air, but no suitable mate for the man was found among them. Then, God, JHVH caused a deep sleep to fall upon the man, and as he slept He took one of his ribs, putting flesh in its place, when, God, JHVH fashioned the rib which He had taken from the man into a woman and brought her to the man. Then the man said: "Now, this is bone of my bone and flesh of my own flesh, she shall be called woman (Ishah) because she was taken out of man (Ish)." Therefore a man leaves his father and mother and clings to his wife, and both become one being. And the man and his wife were both naked, but they were not ashamed.

Now the serpent was more deceitful than any other animal which, God, JHVH had made, and he said to the woman: "Is it true that God has said you must not eat of all the trees in the garden?" The woman answered: "We may eat the fruit of any tree in the garden, but as to the fruit of this tree in the centre of the garden God has said: 'You must not eat of it, you must not even touch it, otherwise you will die.' Then the serpent replied: 'Indeed, you will not die. God knows that as soon as you partake of its fruit your eyes will be opened and you will be like God, knowing good and evil.' The woman saw that the tree was good for food and that it was beautiful to look upon and pleasing to the eye, so she took some of its fruit and ate it, and also gave some to her husband, and he, too, ate. Then the eyes of them both were opened, they felt that they were naked, so they sewed fig leaves together and made aprons for themselves.

THE TRUTH ABOUT GENESIS.

Genesis was not the first book of the Old Testament. It was in reality one of the last. It was not written by Moses or by any other one man. It is a patchwork of the writings of four or five different people who lived at different times, centuries apart.

It was not written in the form in which it appears in the Bible to-day. The most familiar passages of that book, such as Joseph's "coat of many colors," and "Sarah said, 'God hath made me to laugh,'" are gross mistranslations of the original. In short, Genesis, of it is known to every man, woman and child of the civilized world, is neither what it is supposed to be nor is it what its authors intended it to be.

These startling facts are revealed by the labors of Professor, the Rev. Dr. C. J. Ball, of London, one of the greatest of the world's Semitic scholars, who, for the first time in 300 years, has undertaken the work of translating Genesis from its original sources into modern English.

Professor Ball is one of the highest living authorities on Hebrew, Arabic, Syriac and Assyrian. Without fear and with-

out prejudice he has undertaken his task from a scholar's standpoint, paying no heed either to Church or to scoffers. He has disregarded the accepted version entirely. He has gone back to the oldest original manuscripts in the world. The work is being done under the supervision of Professor Paul Haupt, of Johns Hopkins University, who is editing the famous polychrome translation of the Bible.

Who wrote the book of Genesis and when? For centuries the world has taken it for granted that this book was the product of Moses. True, it was deemed surprising that the author of the Pentateuch should have known so much about the creation of the world and then have been able to chronicle his own death, but nevertheless it was accepted.

The first thing that Professor Ball found in his examination of the original manuscripts was that they bore unmistakable traces of the work of four or more separate writers, some of whom composed whole pages, while others merely edited and annotated still older manuscripts.

The oldest document utilized in Genesis was written in the Southern Kingdom of Judah about 850 B. C. (You will probably remember that after the death of Solomon Palestine was divided into two kingdoms, Judah and Ephraim.) About 200 years later (650 B. C.) additions were made to this document by unknown scribes.

The traditions of the Jews, however, had also been preserved in the Kingdom of Ephraim, where some scribe wrote them down about 650 B. C. Ten years later—in 640 B. C.—a zealous editor took these two accounts, the Judah-

and the Ephraimite, and moulded them together, and, being a rather careless gentleman, he did his work so badly that he duplicated many of his stories, got others out of place and tangled the chronology of his events in a way that has bewildered the world ever since.

In the year 500 B. C. a greater editor arose, who remoulded the whole book as it then stood, and, finding that it began rather abruptly, wrote the kind of introduction that he thought it needed, and that is the first book of the Bible of to-day. "In the beginning"—Fifty years later other changes were made, but of these little could be ascertained.

The result of Professor Ball's researches in regard to the authorship of Genesis is admirably expressed by the coloring of the pages of the polychrome Bible. Each color represents the work of a different writer, or the interpolation of a different writer at a different period. One glance at the specimen pages here reproduced will convey as clear an idea of the true story of the writing of Genesis as years of Biblical study.

Now, as to the translation. The accepted version of Genesis was translated about 300 years ago. Its translators did their work remarkably well, but their scholarship was not so high as that of modern Hebrew students, and they had not the advantage of the light which Assyrian and Egyptian research has thrown upon Biblical history. In addition to that, many of the English words of that day have changed their meaning, while some have passed out of use entirely.

Professor Ball's thorough acquaintance with Hebrew language and history

led him to some remarkable discoveries. When he came to the story of Joseph he found that where the modern version referred to a "coat of many colors," the original meant an entirely different and more intelligent thing. The Hebrew word referred to a coat with long sleeves, which came down over the hands, permitting of no manual labor. Joseph's brothers were angry, not because he had a gayer coat than they, but because his father's gift marked him as an idler, one who could live at ease, while his brothers toiled.

The old translators used "shall" and "will" for "must," which made quite a difference in the sense. They said of Ishmael, chapter xvi., 12, "He shall dwell in the midst of his brethren," when the mean-

ing is "east of his brethren." In chapter xvi., 6, you find, "And Sarah said, 'God hath made me to laugh; every one that heareth will laugh with me.'" What the author of the original actually wrote was, "And Sarah said, 'God has made me a laughing stock; everybody will laugh at me.'"

Almost every page of the old translation contains sentences which no ordinary reader can understand. These are the result of mistranslation caused by ignorance of the manner in which Genesis was composed. These difficulties have now all been removed.

Professor Ball's work is not yet completed and it will probably be six months before it appears in English.

PROF. PAUL HAUPT.

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IT IS A PATCHWORK OF FOUR OR FIVE WRITERS AND IS NOT THE FIRST BOOK OF THE BIBLE.

Chapter XXI., 25---XXII., 19.

WHEN Abraham complained to Abimelech that his servants had taken away one of his wells by force Abimelech said: "I do not know who did this, you never told me nor had I heard of it until to-day." Then Abraham took some sheep and cattle and gave them to Abimelech and they agreed to form a compact. But Abraham placed seven ewe-lambs by themselves, whereat Abimelech asked: "What do you mean by placing these seven ewe-lambs by themselves?" Abraham answered: "Accept these seven ewe-lambs as a gift, and let them stand as a proof that I dug this well." That place was called "Beer-Sheba," for both pledged themselves there. Thus they formed a compact, after which Abimelech arose with Philcoi his general and they returned to the land of the Philistines. Abraham planted a tamarisk tree in Beer-Sheba, calling upon JHVH, the everlasting God. And Abraham remained in the land of the Philistines for a long time.

After this God wanted to try Abraham, and He called: "Abraham, Abraham," and he answered: "Here I am." Then He said: "Take thy son, that only one of thine, Isaac, whom thou lovest, and go to the region of Moria and offer him as a sacrifice there upon one of the mountains which I shall point out to thee." Abraham rose early in the morning, saddled his ass, and took two of his servants with him and his son, Isaac. After having split wood for the burnt offering he arose and went to the place which God had pointed out. On the third day Abraham looked up and saw the spot in the distance. Then Abraham said to the servants: "Remain ye here with the ass while the boy and I go over there to worship, and then we shall return." Then Abraham took the sacrificial wood, putting it upon his son, Isaac, with the fire and knife in his hand—so they departed together.

Then Isaac said to his father: "Father," and he replied: "Well, my son," and he said: "Here is the fire and the wood, but where is the sacrificial lamb?" Then Abraham replied: "God will provide the sacrificial lamb for himself, my son!" So they went on together.

When they reached the place which God had pointed out to him, Abraham built an altar there, arranging the wood, then he bound his son, Isaac, and put him on the altar, upon the wood. But when Abraham put out his hand and took the knife to slay his son, an Angel of JHVH called out from heaven to him: "Abraham! Abraham!" And he answered: "Here am I." And the Angel said: "Lay not thy hand upon the boy, nor do him any harm, for now I know that thou reverest God, because thou didst not withhold from Me thy son, thine only one."

When Abraham looked up he saw a ram caught by its horns in the bushes, and Abraham went and took the ram, offering it as a sacrifice instead of his son. And Abraham called that place JHVH Yireh, as is said to this day, "on the mountain of JHVH Yireh."

The Angel of JHVH called Abraham from heaven a second time: "I have sworn by myself," says JHVH, "as thou wast willing to do this, not withholding from me thy son, thine only one, to truly bless thee and surely to increase thy descendants, until they are as numerous as the stars of heaven and the sands on the sea shore, and thy heirs shall possess the gate of their enemies; through thy descendants will all the nations of earth be blessed, because thou didst hearken to my voice." So Abraham returned to his servants, and they arose and went together to Beer-Sheba, for Abraham dwelt in Beer-Sheba.

Old Judah Document (850 B. C.)
Additions to Old Judah Document (650 B. C.)
Ephraimite Document (650 B. C.)
Judeo-Ephraimite Recension (640 B. C.)
Explanatory words inserted by editor (500 B. C.)
Addition to original documents made by various editors. (Between 640 and 400 B. C.)



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Chapter XXXVII., 2-23.

THIS is the history of Jacob. Now Joseph was seventeen years old. He was tending the flocks with his brothers when he was a lad. And Joseph used to bring their father all the bad reports about them. Now Israel loved Joseph more than any of his brothers, as he was the son of his old age, and he made a coat with long sleeves for him. When his brothers saw that their father loved him more than any of his other sons, they hated him and would not speak to him. Then Joseph had a dream, and when he told it to his brothers they hated him still more. He said to them: "Listen to this dream I had. Behold, we were binding sheaves in the field, and my sheaf rose and stood upright, and your sheaves surrounded it, bowing low to my sheaf." Then his brothers replied: "Wilt thou indeed reign over us? Wilt thou truly hold sway over us?" and they hated him still more because of his dream and his talk. Then he had another dream, which he related to his father and brothers, saying: "See, I had another dream. Behold, the sun, moon and eleven stars bowed down to me." And his father rebuked him for it, and said: "What is this dream which thou hast had? Shall I, perhaps, thy mother and thy brothers indeed, come and bow down to the earth before thee?" And his brothers were jealous of him, but his father was deeply impressed by the matter.

Once upon a time his brothers had gone to tend the flocks in Schechem, when Israel said to Joseph: "Thy brothers tend their flocks in Schechem; come, I will send thee to them." And he replied: "I am ready." Israel said: "Go, see if it is well with thy brothers and their flocks and bring me back the report." So he sent him from the valley of Hebron and he came to Schechem. There a man found him straying in the fields, and the man asked: "What seekest thou?" He answered: "I am looking for my brothers; tell me, pray, where they are tending their flocks." And the man replied: "They have gone from here. I heard them say, 'Let us go to Dothan.'" So Joseph followed his brothers, and found them in Dothan. They saw him in the distance before he had come near them, and they formed a plot to kill him. Then each one said to the other: "Behold, this dreamer comes! Now, come, let us slay him and throw him into one of the pits; then we shall say 'a wild beast has devoured him,' and we will see what comes of his dreams." But Reuben heard it and tried to deliver him, saying: "Let us not take his life." Then Reuben said to them: "Shed no blood; throw him into this pit in the wilderness, but lay no hand upon him" (hoping that he might deliver him from their power and restore him to his father).

As soon as Joseph reached his brothers they stripped him of his long-sleeved coat, seized him and threw him into the pit; but the pit was empty; there was no water in it.

As they sat down to eat they looked up and saw a caravan of Ishmaelites coming from Gilead on their way down to Egypt, with their camels bearing spices, balm and myrrh. And Judah said to his brother: "What can we gain by slaying our brother and trying to conceal the bloody crime? Come, let us sell him to the Ishmaelites and let our hands not touch him, for he is our brother, our own flesh and blood." And his brothers hearkened to him.

When the Midianitish merchants were passing, his brothers drew Joseph up out of the pit and sold Joseph to the Ishmaelites for twenty silver pieces; and then the merchants took Joseph to Egypt.

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